formulates the habit of response of self-experience to the contacts of Nature in a persistent limited field of conscious being. It is this ego-sense that gives a first basis of coherence to what otherwise might be a string or mass of floating impressions: all that is so sensed is referred to a corresponding • artificial centre of mental consciousness in the understanding, the ego-idea. This ego-sense in the life stuff and this ego-idea in the mind maintain a constructed symbol of self, the separative ego, which does duty for the hidden real self, the spirit or true being. The surface mental individuality is-, in consequence, always ego-centric; even its altruism is an enlargement of its ego: the ego is the lynch-pin invented to hold together the motion of our wheel • of nature. The necessity of centralisation around the ego continues until there is no longer need of any such device or contrivance because there has emerged the true self, the spiritual being, which is • at once wheel and motion and that which holds all together, the centre and the circumference.

But the moment we study ourselves, we find that the self-experience which we thus co-ordinate and consciously utilise for life, is a small

part even
of our waking individual consciousness.
We fasten
only upon a very limited number of the
mental
sensations and perceptions of self and
things which
come up into our surface consciousness
in our conti-
nual present: of these again memory
saves up only
a scanty part from the oblivious gulf of
the past; of
the storings of memory our intelligence
utilises only